Ahimsa, a Fact of Life

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HARIJAN

Editor: PYARELAL

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NAKALI GHEE

Our articles on *vanaspati ghee* brought in a sheaf of letters — of approbation from the public and of opprobrium from the manufacturers — naturally. A valued friend has coined *nakali* (imitation) *ghee* as the name for this product and we hope this will receive legal sanction as *margarine* (the word means imitation or *nakali* butter) has in Europe. An alternative name can be *devitalized vegetable oil.*

The burden of the battle cry of the manufacturers is stated below with our reactions.

One of the "scientific" minions of the manufacturers writes:

> "If one compares *vanaspati* with cow's *ghee,* then it is definitely inferior in its *food value.* However, when *vanaspati* is compared with the oil from which it is made, then it is definitely a better food article because (1) it has a more palatable taste, and (2) it has better keeping qualities".

This statement is typical of the half truths and suppression of facts on which the manufacturers' case is built up. In dealing with *ghee* they admit the inferiority of *vanaspati* in "food value" meaning thereby nutritive value.

While dealing with the oil the comparison is not on the nutritive value but is shifted to its keeping qualities and taste only, while to the reader "better food article" will convey the idea of nutrition.

Again the comparison is with cotton seed oil or groundnut oil and not with cocoanut, *til* or mustard oils which are the commonly used edible oils.

Further the comparison is between the mill-pressed oil and not with the cold-pressed *ghani* oil. These statements are evidently calculated to mislead the unwary reader.

The manufacturers have launched out on a wide-spread, expensive advertising programme, by which they hope to confuse the public. They compare *vanaspati* to margarine. This comparison is not valid. While *vanaspati* is prepared from mill-pressed cotton seed or groundnut oil, margarine is not necessarily prepared from such inferior hydrogenated vegetable oils. The history of its manufacture dates back before hydroginated oils came to be known. Generally it is made from softer animal fats or from a mixture of animal fats and vegetable oils churned with milk and chilled with ice to give it an appearance of a milk product. Because this animal-fat-based margarine is used widely in Europe and America and "eminent research workers agree unanimously that it is both wholesome and nutritious," it does not follow by any stretch of imagination that *vanaspati* manufactured from hot processed inferior *vegetable* oils are also equally nutritious. Why not push the same illogical argument one step further and say, "because *ghee* is nutritious therefore *vanaspati* ghee is also nutritious?"

They proceed to compare the price of *vanaspati* with the price of dairy *ghee* and claim that it is one-third. A true comparison will be with the price of mill-pressed groundnut oil. It would then be seen to be about fifty per cent more expensive. We are entitled to ask what additional or proportionate benefit have the manufacturers conferred to impose this heavy tax on the unsuspecting public?

One would think that these manufacturers are liable to be prosecuted for such misleading advertisements under the Defence (sale of goods) Regulations and by the consumers for damages.

In Great Britain cold pressed olive oil is held in high esteem. In any case cold pressed oils are better than mill oils. We should have expected the *vanaspati* manufacturers to prove their claims of superiority over cold pressed cocoanut, *til* or mustard oil. Then alone they will have a leg to stand on. If at any time cold pressed oil goes rancid it is not the process that is at fault but the carelessness of the oilmen.

The manufacturers claim that they are meeting the "tremendous shortage in fats in the country". Have they increased the fat content in any way? All they have done is to transform good existing material into a bad and expensive product which will "taste better and keep better!"

There are two ways of meeting this shortage: one is by increasing milk production and the other is to increase the production of cold pressed oils both by stopping export of edible oil seeds and increasing the cultivation of oil seeds.

The Chairman of the *Vanaspati* Manufacturers Association of India in his letter refers to the apprehension that traces of nickel found in *vanaspati* may "prove poisonous in the long run" and assures us that:

> "they would do no harm as it has been found that human beings can absorb and excrete relatively large quantities of nickel without any ill effects resulting therefrom" and that vegetables which people consume "such as carrots, onions, tomatoes, lettuce etc. contain much larger quantities of nickel than is ever likely to be found in *vanaspati.*"

He seems to be innocent of the fact that the nickel in the vegetables is in combination while that in *vanaspati* is definitely foreign matter. This will make

a world of difference in the capacity of the human body to deal with such matter. The one may be excreted while the other may act as a poison.

Again the Chairman makes light of "Col. Sokhey's speculations" based on "two month old experiments on rats". We are not here to put up a defence on behalf of Sir S. S. Sokhey. He is quite capable of taking care of himself. But when the Chairman goes on to state that "to condemn *vanaspati* on inconclusive evidence, while the case is officially *sub judice* is to do a disservice to the country in general and to an important food industry in particular" and calls upon us "to withhold criticism until the Expert Committee publishes its findings", we feel he is applying the safety valve in the wrong place. If I am walking through the jungle with a child and the child is picking wild berries to eat and two villagers passing by express differing opinions on the poisonousness of the berries, would I suggest that the child should go on eating the berries while the question of their poisonous nature is *sub judice*? The prudent course will be to stop the child eating the berries pending satisfactory proof that the berries are wholesome. Similarly, if the Chairman feels the matter is *sub judice* we submit that the proper course for the manufacturers, on whom the onus of proof would lie, is to immediately stop producing *vanaspati* until conclusive evidence that it is not harmful is forthcoming. We trust this reasonable course will now be adopted by the *vanaspati* manufacturers without a legal injunction.

J. C. KUMARAPPA

GANDHIJI'S ADVICE TO SINDH HINDUS

Gandhiji's timely clarification of his advice to Sindh Hindus has heartened them to face the future with courage and fortitude. Asked to clarify his advice that Sindh Hindus should migrate in the event of partition, Gandhiji told Bhai Pratap Dayaldas of Hyderabad who met him at New Delhi:

"I said that you should suffer bravely, but non-violently unto death. But if you cannot do that and must take a disgraceful surrender of all including honour, your womenfolk and religion, in that case, the only and safe proper course for you to take is migration, not singly, but of all the Hindus and other non-Muslims."

To a further query as to what would be the plight of the minorities in Sindh in the case of a partition of India, Gandhiji replied:

"That question is to be fought out in the Constituent Assembly, but I am certain that all protection that is humanly possible will be stipulated for. You must not be weaklings."

Errata

In *Harijan* of May 4, 1947 last word on page 135 should read *madam*.

In *Harijan* of May 11, 1947 on page 143, in ३-१ read शोभम् instead of शोभनम्, in २-३ read अर्तिरसुष्य instead of अतिरसुष्य, in २-८ read मृगीदृशां instead of मृगीदशां, in the next verse read चात्मपुरं for चात्यपुरं and ४१ for ३१. In the next paragraph after that for *the bank* read *on the bank*. In ६-६४ for मसीति read मसीतिं. In the monk's address for *the wealth* read wealth, and in the last line for अथिभ्यो read अर्थिभ्यो.

GANDHIJI'S BIHAR TOUR DIARY

15-5-'47

Gandhiji addressed the prayer gathering today in Bankipore *Maidan* at Patna after a fortnight. In the interval, he said, he had been to Delhi and Calcutta. He had not foreseen his visit to Calcutta. For, his vow of *do or die* was taken only for Noakhali and Bihar. But what he heard about Calcutta made him feel that he might be of some use there. And he could say that he had not been entirely unsuccessful. In Calcutta also he was serving Bihar. For the cause was the same. By going to Calcutta or elsewhere, where he might be called upon to go in future, though the possibility was very remote, he did not leave out Bihar or Noakhali. It only extended the field of the operation of his *do or die* mission. He felt that success at one place would be followed by success at other places. The future was, however, in God's hands.

During his absence Gandhiji had kept himself informed about the work going on in Bihar. During the day he had received more information. Affairs in Bihar moved slowly. The Biharis were, however, not slow when they committed acts of madness. There was no reason why they should be slow in making amends. The rains were coming. They were working against time. The Ministry had concentrated the control of rehabilitation work in Ansari Saheb's hands for the sake of efficiency. General Shah Nawaz, who had gone on a short leave, would be presently in their midst. If sufficient capable women workers imbued with the spirit of loving service came forward to work among the Muslim women, he felt sure, the work would go forward.

Gandhiji was sure that if Bihar succeeded in instilling confidence in the Muslims, her influence would be felt throughout India. Some Hindus wrote to Gandhiji to ask if he expected them to flatter and fawn on the Musalmans. He, as a life-long fighter with truth and *ahimsa* as his weapons, could not countenance that. What he counselled was the control of their baser instincts of anger and hatred. And if avoiding harshness and adopting perfect gentlemanliness was flattery, he would not hesitate to use that word.

Gandhiji then informed the congregation that he could not bear the strain of touring every place in the heat. He had to content himself with holding his prayer meeting at different places every day.

16-5-'47

Gandhiji in his post-prayer speech at Gulzarbagh today referred to his visit to the refugee camp nearby prior to the prayer meeting. He had not been able to see it as thoroughly as he would have liked to do. But what he saw and heard from the Superintendent made him really glad.

The camp was being run on the principle of self-help. Men worked and were paid their due. The children also worked, though they were paid more than what they would be otherwise entitled to. Such self-help bred self-respect.

They were innocent men and women, continued the speaker, who had suffered at the hands of the Hindus who had gone temporarily insane. It was their (the Hindus') duty, therefore, to make all amends they could. They should go and visit the refugees in the camp, interest themselves in every detail of their life, and seek to help them in every way they could. If they did that, Gandhiji said, it would be in part payment of the debt that they owed to the refugees whom they had wronged.

Similarly, about the refugees who had left the province through fear or due to false propaganda, they need not beg them to come back. They should win them back by the magnetic power of their love. If they could create such an atmosphere of affection and brotherliness, most of the Muslims who had left the province would return. His work and that of the Government would be considerably lightened. And Bihar would truly become the province of Spring, as its name signified.

17-5-'47

Gandhiji did not address the prayer gathering this evening, arranged at Dinapur, about six miles from here, because of the noise at the meeting which included a large number of women and children.

A large congregation had assembled at the prayer ground and thousands of men and women continued pouring in. With all efforts the noise created by the crowd could not be stopped. Gandhiji, therefore, dispensed with the usual practice of two minutes' silence during the prayer.

Gandhiji told the gathering that he felt that he was defeated in his attempt to make them hear what he wanted to say. He felt sorry for that. He told the audience that he was leaving the prayer ground without addressing them.

18-5-'47

As Gandhiji's weekly silence had begun earlier in the day, his written message was read out to the prayer gathering.

In the course of the message he stated that it pained him that the day before he had to keep a very large number of the audience, who attended the prayer meeting, without being able to give them his usual message. He thought that due to the carelessness or inefficiency of the volunteers or because of an insufficiency of loud-speakers the eager and vast crowd had to go away disappointed. "Such failures should be a matter of shame for us and we should learn to keep order even when we gather in hundreds of thousands," he remarked.

Gandhiji further stated that if we were not able to observe this elementary rule of good conduct, he was afraid, we would not be able to retain our hard-won independence. Democracy required that every one, man or woman, should realize his or her responsibility. That was, he thought, what was meant by *Panchayat Raj*. If any limb of the body ceased to function properly the whole body became slack. Similarly, Gandhiji stated, the whole of India was one body and the individuals were its limbs. If one limb should become slack or useless, the whole body would suffer proportionately. That was why he laid so much stress on lack of discipline at meetings, in railway trains or at railway stations.

Gandhiji went on to state that he would go so far as to feel that if they had been trained to keep order at all gatherings, the Bihar riots would have been an impossibility.

Today any disturbance was given a communal colour with the result, Gandhiji thought, that what was not meant to be a communal conflict turned into one. The volunteers, therefore, should realize how important it was to teach the people to keep order whenever they congregated. This would not be accomplished by merely attempting it when meetings were actually being held. Previous training was necessary. Volunteers must go from house to house and give the people this necessary adult education.

Gandhiji suggested that the volunteers should aim at taking him again to Dinapur and to that end prepare the people for perfect silence and other observances of the laws of meetings and when they were sure they could take him back when he returned from Delhi. Gandhiji stressed that that would be a good object lesson.

TO SOUTH AFRICA

[On the eve of their departure for South Africa, Gandhiji sent the following message to Drs. Y. M. Dadoo and G. M. Naicker, to be conveyed to Field Marshal Smuts, the European community, the African and coloured peoples and to the Satyagrahis. — Ed.]

Field Marshal Smuts is a trustee for Western civilization. I still cling to the hope that he will not sustain it on the suppression of Asiatics and Africans. South Africa should present a blend of the three.

To the people of South Africa, to whom I am no stranger, I would say that they should not make the position of their representatives impossible by their unwarranted prejudice against colour. The future is surely not with the so-called White races if they keep themselves in purdah. The attitude of unreason will mean a third war which sane people should avoid. Political cooperation among all the exploited races in South Africa can only result in mutual goodwill, if it is wisely directed and based on truth and non-violence.

I have no doubt that those South African Indians who seek to create a division will do harm to themselves and to the great cause of liberty for which the movement of *satyagraha* has stood and must stand.

To the *satyagrahis* I would advise strict adherence to the fundamentals of *satyagraha* which literally means force of truth and this is for ever invincible. It is a good sign that they have a progressive European group solidly behind them. The *satyagrahis* of South Africa should know that they have India at their back in their struggle for preserving the self-respect of the Indians in South Africa.

HARIJAN

May 25 1947

AHIMSA, A FACT OF LIFE

(By M. K. Gandhi)

Q. 1. The Hindus being influenced by your preaching of *ahimsa* may in the near future get beaten by the Muslim League followers. This is the general feeling in view of the belief that the Muslims are being secretly armed on a wide scale.

A. 1. The assumption is serious. If it is sound, it casts a grave reflection upon the Provincial Governments. In any event, how I wish the Hindus were influenced by my teaching of *ahimsa* which is a force mightier than the force of arms however powerful. No teacher can be held responsible for a caricature of his teachings. Do we not know how geometrical propositions are caricatured by indifferent pupils? Are the teachers to be blamed? The utmost that can be said against me is that I am an incompetent teacher of *ahimsa*. If such be the case, let us pray that my successor will be much more competent and successful.

Q. 2. After the British withdrawal from India, there is a likelihood of chaos and anarchy prevailing in the country. There is a fear that the Nationalists, unless they immediately started learning self-defence with fire-arms, may suffer and ultimately find themselves under the heels of the Muslim League whose followers believe only in fighting. Pakistan or no Pakistan, the trouble is coming because there is the secret hand of imperialism working behind the scenes. Would you not modify your theory of *ahimsa* in the larger context of such a political situation overtaking the country for the sake of individual defence?

A. 2. The Nationalists are not worth the proud name they bear, if they fear the Muslim League as you imagine. Can the Nationalists exclude the followers of the League from the sphere of their action? I am not thinking of vote-catching devices. I am thinking of the Muslims as Indians, the same as others, needing their care and attention. If the leaders have ceased to believe in *ahimsa*, they should boldly and frankly say so and set about putting their house in order. For me there is no scope for any change. *Ahimsa* is no mere theory with me, it is a fact of life based on extensive experience. How can a man who has tasted apples and repeatedly found them sweet be induced to describe them as bitter. Those who say they are bitter have tasted not apples but something looking very much like them. *Ahimsa* should not fear the secret or open hand of imperialists assuming for the sake of argument that it is working as suggested in the question.

DEBTOR, JUDGE AND JURY

In a previous issue we had indicated how the present Sterling Balances are but the resultant of many items of expenditure that have been debited to India, and later appropriated out of our revenues and other items representing goods taken away from India, not on a contract basis, but more or less, on a system of confiscation. We had pointed out that these debts if properly scrutinized and adjudicated by an impartial Tribunal will show a credit balance to India of about five thousand seven hundred crores. We had also suggested an impartial judicial Tribunal to be appointed to go into all transactions of debts and credits since the days of Clive to the present day.

A few days ago Dr. Hugh Dalton, the Chancellor of the British Exchequer, threatened to use the giant strength of Great Britain in repudiating her legitimate dues to her creditors. The nobility of strength lies in using it in the defence of the weak and the needy, not in terrorizing the world to do the will of the wielder of the big stick.

Now comes the news that to a question in Parliament, raised by Col. Crostawaite Eyre, asking if Dr. Dalton's statement — that the war debt owed by Great Britain is to be very substantially scaled down — represented the British Government's policy, the Prime Minister, Mr. Attlee replied saying that "there is nothing new in this policy which, so far as the Sterling Area Countries are concerned, was set out in Article 10 of the Anglo-American Financial Agreement of December 13, 1945."

When it suits the parties they preach the high principles of sanctity of contracts and the fulfilment of obligations, and when it does not suit them, they come out with excuses which will not appeal to anybody but themselves. When India was a debtor, we were not even given a hearing when we questioned the accuracy of the debts and these very debts have been settled by the Britishers paying themselves out of Indian revenues, the public of India having had no voice or say in the matter.

By an adventitious circumstance now India stands as a creditor. These credits were not piled up by India supplying war materials on her own volition. Whatever was needed was taken away by the British Government of India and in return paper notes were substituted resulting in untold suffering caused by maladjustment in the economic organization of the country. Ultimately we can trace, not only the Bengal famine, but even the recurring famines since, to this disruption of the economic structure. The poor people of India have not only suffered physically, but millions have lost their lives as a consequence. It would, therefore, be seen that the claims of Great Britain to scale down her debts are not tenable.

When a powerful debtor country wishes to get out of its obligations there will be nothing to prevent dissatisfaction, hatred and ill-will between the parties. These are the seeds on which global wars are raised. If we wish to prevent the mighty relying on their might to suppress justice and fair play,

we ought to have an International Tribunal to adjudicate on such matters. Would it be possible for the UNO to bring into existence such a body to which these and other such questions may be referred and thus prevent the debtor himself playing the role of the judge and the jury?

J. C. KUMARAPPA

DIARY OF GANDHIJI'S CALCUTTA VISIT

9-5-'47

In his post-prayer speech Gandhiji said that he had not expected to come to Calcutta but when he had reports from friends about events in Calcutta, he thought that he should go there and put in his work in pursuit of the same object that had taken him to Noakhali and then to Bihar.

They saw before them Gurudev's portrait with floral decorations, for 25th of *Baisakh* was Gurudev's birthday. That was why they had two hymns from Gurudev's pen sung to them. Great men never died and it was up to them to keep them immortal by continuing the work they had commenced. The second (*Hinshaya Unmatta Prithvi*) was most apposite at the moment when the Hindus and the Muslims were fighting. The purport of the hymn was that God should take them from darkness unto light, from untruth unto truth and from misery unto bliss indefinable. This was the *mantra* with which he had armed Deenbandhu Andrews and Pearson when he permitted them to proceed to South Africa. These two were among the best of Gurudev's numerous devotees throughout the world. It was a good thing that Qaid-e-Azam Jinnah's words uttered to the Pathan deputation that had waited on him were to the same tune. They should read those words for themselves. If all followed the advice, India would truly become a unique land of real peace. They knew that the Qaid-e-Azam was joint signatory to the document on non-violence he had signed. That at once imposed on him (Gandhiji) the duty of fasting unto death if either the Hindus or the Muslims descended to the level of savages or beasts. Let the Hindus of Bihar and the Muslims of Noakhali remember the fact.

He had earned the right to fast by the service which he had and was still rendering to the Musalmans of India. The poet Iqbal had taught them already that true religion does not teach men to hate one another. Let them all take that lesson to heart and render India a land of peace and brotherhood among men.

The British were surely going to quit India. If we had any differences between ourselves let us make it completely our own affair and not approach the British for a settlement; for the latter had no duty except to quit at the earliest possible moment. If they fulfilled that part of their task, all else could be settled between ourselves as between brother and brother.

10-5-'47

Gandhiji addressed himself to two questions that were asked of him.

The first question was: In view of the sourness between the Hindus and the Muslims that seemed to be daily growing, was it possible for the two to become friends?

Gandhiji answered emphatically that the enmity could not last for ever. They were brothers and must remain so in spite of temporary insanity. But perpetual feud was not an impossibility between communities as it was not between two individuals. He hoped that that would not happen, for he prophesied that in that case they would bury the two religions in India and would sell their freedom for a mess of pottage.

The second question was: Could partition of Bengal be avoided in view of the rising Hindu opinion in its favour?

Gandhiji recognized the force of that opinion. He himself was not in a position to pronounce an opinion. But he could say without fear of contradiction that if there was partition, the Muslim majority would be responsible for it and, what was more, the Muslim Government that was in power. If he was the Prime Minister of Bengal, he would plead with his Hindu brethren to forget the past. He would say to them that he was as much a Bengali as they were. Differences in religion could not part the two. We and they spoke the same language, had inherited the same culture. All that was Bengal's was common to both, of which both should be equally proud. Bengal was Bengal. It was neither the Punjab, nor Bombay, nor anything else. If the Prime Minister could possibly take up that attitude he (the speaker) would undertake to go with him from place to place and reason with Hindu audiences and he made bold to say that there would not be a Hindu opponent left of the unity of Bengal, the unity for which the Hindus and the Muslims had fought together so valiantly and undone "the settled fact" of so powerful a Viceroy as Lord Curzon. If he were Janab Suhrawardy, he would invite the Hindus to partition his body before they thought of partitioning Bengal. If he had that sturdy love for Bengal and the Bengalis, whether Hindus or Muslims, that love would melt the stoniest Hindu heart as it was their fear and suspicion that had seized the Hindu mind. He could not forget Noakhali or even Calcutta if all he heard was true, as it was equally true of the Muslim mind in Bihar. And he had not hesitated to tell the Hindus (of Bihar) that they should remove all suspicion and fear from the Muslim mind. He believed in the sovereign rule of the law of Love which made no distinctions.

11-5-'47

In the course of his post-prayer address Gandhiji said that he had the privilege of receiving Shaheed Saheb at Sodepur. He had wished to go to his house but he would not let him go to his place. He had no information to give on the interview save that he had to repeat what he had said the day before.

He then addressed himself to the two questions put to him at the prayer meeting.

The first was: You have advised us to work for an undivided Bengal. But can there be an undivided Bengal with a divided India?

The answer was that if what he had said was well understood, it followed that nothing could happen without the joint wish of both the Hindus and the Muslims. If a third party was not to decide their fate, it could be only decided by their joint will. Then there was no question as yet of a divided India. If the distant event unfortunately did come to pass, the joint and free will of Hindu and Muslim Bengalis would decide which part to join.

The second question was: The British have not yet quit. Should not that be our first demand? Can we not wait to settle matters between ourselves *after* power is really transferred to the Indian people?

This question really did not arise. For when the whole of Bengal had one united mind, it was irrelevant whether it was expressed then or after the British power had actually withdrawn.

12-5-'47

In his written message to the prayer gathering Gandhiji said:

The thought that is uppermost in my mind today is how to combat the *goonda* rule that seems to be fast enveloping us. This I say of all India; perhaps it is true more or less of the whole world.

Let the Hindus not deceive themselves with the belief that it is well with them. As a devout Hindu that I claim to be, I wish to affirm that we Hindus will be living in a fool's paradise if we harboured any such thought. *Goondaism* is no preparation for taking the place of foreign rule.

The thoughtless interference at prayer meetings is not a small symptom of the disease I am describing. Intolerance is a form of *goondaism*. It is no less disgraceful than the savagery which we see announced in the daily press. Let all political workers, be they Hindu, Muslim or any other ponder well over what is happening before their eyes. Let it not be said by the future generations that we were trying to learn how to lose liberty before it was even gained. I would ask all the school masters of India, now that they are no longer under the observation of the foreign masters, that they should recognize their true function even at the risk of their lives to give the right bent to the minds of those whom it is their proud privilege to mould.

13-5-'47

At today's prayer meeting Gandhiji dealt with the questions that were before him.

The first was: What could we do to save ourselves and our culture—whether Hindu or Muslim?

Gandhiji said that he thought that nobody else could protect their culture for them. They had to protect it themselves and could destroy it by their folly. Thus, if Bengal had one culture, as he believed it had, it was for the people of Bengal to protect it.

The second question was: When everything at the top goes wrong, can the goodness of the people at the bottom assert itself against its mischievous influence?

In answer Gandhiji said that if the people at the top went wrong, it was certainly open to, and it was the duty of those at the bottom, to remove the wrong top even as he would remove an umbrella which appeared to be at the top but which was sustained by him.

Thus Pandit Nehru was at the top. But in reality he was sustained by them. If he went wrong, those at the bottom could remove him without trouble. Coming nearer home if they found Suhrawardy Saheb (the Bengal Premier) to be unworthy, they at the bottom could certainly remove him, not by physical force but by the way he had had the honour of putting before them. The argument that he was elected by the Muslim voters was beside the point.

It all boiled down to the fact that if the people at the bottom were ignorant, they would be exploited. Such was the case with the English. When they realized their strength and the fact that the bottom sustained the top, it would be well with them. Therefore, he would say that if the top was wrong there was something radically wrong with the bottom. Let them, therefore, dispel their ignorant helplessness.

Before he dealt with the questions, Gandhiji told some demonstrators that they need not be afraid of his doing anything that they did not like. He represented nobody but himself. He could only give advice which they were free to accept or reject. Therefore, if Bengal was divided or united, it would be their act.

14-5-'47

Gandhiji in his after-prayer speech today said that he was leaving for Patna and then proceeding to Delhi, and hoped to return to Calcutta after his work in Delhi was finished.

He had spent two hours in visiting the scenes of the recent disturbances in the company of the Chief Minister and could see that the destruction was small compared to the August disturbances. He hoped this was the last of disturbances in Calcutta.

Gandhiji then replied to two questions put to him. The first question was:

Calcutta has virtually become divided into Hindu and Muslim zones. What can be done by the citizens so that normal life can once again be restored?

Gandhiji replied:

The only way is at least for one party to be wholly truthful and non-violent. Then they will fear no one but God. Such men are the men of courage. All parties will make friends with them and even *goondas* will shed their *goondaism* before them. I know of no other better way. I have appealed to the Muslims who are in a majority to take the lead.

The second question was:

Why do you ask the Hindus to study the *Quran* also? Is it not enough if they study their own religion?

Replying Gandhiji said:

It is the duty of everyone to study the scriptures of religions other than his own. This enables people to keep their religion pure and rid it of blemishes. Moreover, we have Christians, Muslims, Parsis and followers of other religions amongst us. It behoves the Hindus to study their religious books if they regard them as their brothers.

ENGLISH INTO HINDUSTANI

INSTALMENT — XX

ENGLISH HINDUSTANI

Crab, catch a *v.* चप्पुका अुलझना या फँसना, अुलटी खाना ।
چپو کا الجھنا یا پھنسنا، الٹی کھانا

Crabs, to turn out *v.* असफल होना, नाकाम होना ।
اسپھل ہونا، نا کام ہونا

Crabbed *adj.* कड़वा, कठोर, चिड़चिड़ा; अुलझा हुआ, पेचीदा (लेखका) बुरी लिपि, बदखत, खराब लिखाअी ।
کڑوا، کٹھور، چڑ چڑا؛ الجھا ہوا، پیچیدہ (لیکھ کا)، بری لیپی، بد خط، خراب لکھائی

Crack *n.* दरार; कड़क, गरज, धमाका; चोट (अचानककी)
دراڑ؛ کڑک، گرج، دھماکا؛ چوٹ (اچانک کی)

Crack *adj.* बढ़िया, तड़ाकेका, जोरका; खिलाड़ी ।
بڑھیا، تڑاکے کا، زور کا، کھلاڑی

Crack brained *adj.* पागल, पगला, मूर्ख, झक्की ।
پاگل، پگلا، مورکھ، جھکی

Crack *v.* फटना, चिटकना, तोड़ना, फोड़ना, दरार डालना; आवाज़का भारी पड़ जाना ।
پھٹنا، چٹکنا، توڑنا، پھوڑنا، درار ڈالنا؛ آواز کا بھاری پڑجانا

Crack a bottle *v.* बोतल खाली कर देना, सब पी जाना ।
بوتل خالی کردینا، سب پی جانا

Crack a joke *v.* ठ्ठा मारना — करना, हँसी करना ।
ٹھٹھا مارنا — کرنا، ہنسی کرنا

Cracked *adj.* पागल, मूर्ख; टूटा, तरेड़वाला, तिड़का हुआ ।
پاگل، مورکھ؛ ٹوٹا، تریڑ والا، تڑکا ہوا

Crack one's fingers *v.* चुटकी बजाना, अुँगलियाँ चटकाना ।
چٹکی بجانا، انگلیاں چٹخانا

Crack up *v.* बढ़ाना, चढ़ाना, तारीफ़ करना ।
بڑھانا، چڑھانا، تعریف کرنا

Cracker *n.* पटाखा; करारा बिस्कुट; झूठ ।
پٹاخہ؛ کرارا بسکٹ؛ جھوٹ

Crackers, nut- *n.* सरौता । سروتہ

Crackle *v.* कड़कड़ाना, चटकना, चड़चड़ाना ।
کڑکڑانا، چٹخنا، چڑچڑانا

Cracknel *n.* अेक तरहका कुरकुरा बिस्कुट ।
ایک طرح کا کرکرا بسکٹ

Cradle *n.* पालना, झूलना, हिडोला । پالنا، جھولنا، ہنڈولا

Cradling *n.* ढाँचा, खाना, चौकठ (लकड़ी या लोहेका) ।
ڈھانچہ، خانہ، چوکھٹ (لکڑی یا لوہے کا)

Craft *n.* चालाकी, धोखेबाज़ी; निपुणता, कारीगरी; काम, धन्धा, पेशा; नाव, जहाज़ ।
چالاکی، دھوکے بازی؛ نپنتا، کاریگری؛ کام، دھندا، پیشہ؛ ناؤ، جہاز

Craftsman *n.* कारीगर, शिल्पकार, दस्तकार ।
کاریگر، شلپ کار، دست کار

Craft, handi- *n.* दस्तकारी, हाथका काम ।
دست کاری، ہاتھ کا کام

Crafty *adj.* चालाक, चतुर, कपटी, छली ।
چالاک، چتر، کپٹی، چھلی

Crag *n.* कड़ाड़ा, अूँची चट्टान । کڑاڑا، اونچی چٹان

Cram *v.* ठँसना, मुँहामुँह भरना, घुसेड़ना; अिम्तेहानके लिअे रटना, पढ़ना । ٹھنسنا، منہامنہ بھرنا، گھسیڑنا؛ امتحان کے لئے رٹنا، پڑھنا

Crambo *n.* तुकबंदी, बैतबाज़ी, खेल । تکبندی، بیت بازی، کھیل

Cramp *n.* अैंठन, मरोड़ । اینٹھن، مروڑ

Cramp *v.* रोकना, अटकाना । روکنا، اٹکانا

Crane *n.* सारस, कूंज; दमकला (बोझ अुठानेकी अेक बड़ी कल) ।
سارس، کونج؛ دمکلا (بوجھ اٹھانے کی ایک بڑی کل)

Cranium *n.* खोपड़ी । کھوپڑی

Cranial *adj.* खोपड़ीका । کھوپڑی کا

Crank *n.* धुरेका कोहनीदार सिर; धुरेकी मोड़; वहमी आदमी, झक्की ।
دھرے کا کہنی دار سر؛ دھرے کی موڑ؛ وہمی آدمی، جھکی

Cranny *n.* दरार, सुराख, तरेड़ । دراڑ، سوراخ، تریڑ

Crape *n.* अेक किस्मका काला झिरझिरा कपड़ा (मातमके लिअे अिस्तेमाल होता हैं) ।
ایک قسم کا کالا جھرجھرا کپڑا (ماتم کے لئے استعمال ہوتا ہے)

Crash *n.* धड़ाका, धमाका, टक्कर; मोटा कपड़ा, खेसकी तरह ।
دھڑاکا، دھماکا، ٹکر؛ موٹا کپڑا، کھیس کی طرح

Crash *v.* धड़ाकेके साथ गिरना, टकराना, टुकड़े टुकड़े हो जाना ।
دھڑاکے کے ساتھ گرنا، ٹکرانا، ٹکڑے ٹکڑے ہو جانا

Crass *adj.* मोटा, घना, बहुत, निहायत । موٹا، گھنا، بہت، نہایت

Crate *n.* टोकरा, छाबा, खाँची (लकड़ीका) ।
ٹوکرا، چھابا، کھانچی (لکڑی کا)

Crater *n.* ज्वालामुखी पहाड़का मुख, आग अुगलनेवाले पहाड़का मुँह; गढ़ा ।
جوالا مکھی پہاڑ کا مکھ، آگ اگلنے والے پہاڑ کا منہ؛ گڑھا

Cravat *n.* गुलुबंद, नेकटाअी । گلو بند، نیکٹائی

Crave *v.* माँगना, चाहना, बहुत ही चाहना, लालसा करना ।
مانگنا، چاہنا، بہت ہی چاہنا، لال سا کرنا

Craven *adj.* डरपोक, कायर, गिरा हुआ । ڈرپوک، کایر، گرا ہوا

Craven, cry *v.* हथियार डाल देना, हार मान लेना ।
ہتھیار ڈال دینا، ہار مان لینا

Crawl *v.* रेंगना, पेटके बल चलना; घुटनियों चलना, घसिटते चलना, धीरे धीरे चलना; कीड़े-मकौड़ोंकी बहुतायत होना ।
رینگنا، پیٹ کے بل چلنا؛ گھٹنیوں چلنا، گھسٹتے چلنا، دھیرے دھیرے چلنا؛ کیڑے مکوڑوں کی بہتات ہونا

Crayon *n.* रंगीन खरियाकी पेन्सिल; चित्र या तसवीर (रंगीन खरियाकी) । رنگین کھریا کی پینسل؛ چتر یا تصویر (رنگین کھریا کی)

Craze *n.* पागलपन, दीवानगी । پاگل پن، دیوانگی

Craze, be the *v.* बहुत पसंद आना, रिवाजमें होना (किसी चीज़का) । بہت پسند آنا، رواج میں ہونا (کسی چیز کا)

Crazy *adj.* पागल, दीवाना, सौदाअी; कमज़ोर, गिरनेवाला ।
پاگل، دیوانہ، سودائی؛ کمزور، گرنے والا

Crazy pavement *n.* बेजोड़ अींटों या पत्थरका फ़र्श ।
بے جوڑ اینٹوں یا پتھر کا فرش

Creak *v.* चूँ चूँ करना, किरकिराना । چوں چوں کرنا، کرکرانا

Cream *n.* मलाअी, बालाअी; मलाअीकी मिठाअी; सत, सार, जान, अितर, असल ।
ملائی، بالائی؛ ملائی کی مٹھائی؛ ست، سار، جان، عطر، اصل

Cream cheese *n.* मलाअीका पनीर, दूधिया पनीर ।
ملائی کا پنیر، دودھیا پنیر

Cream coloured *adj.* दूधिया रंगका । دودھیا رنگ کا

Cream separator *n.* मलाअीको दूधसे अलग करनेकी कल ।
ملائی کو دودھ سے الگ کرنے کی کل

Cream *v.* मलाअी बनाना, मलाअी अुतारना; सार या अितर निकाल लेना । ملائی بنانا، ملائی اتارنا؛ سار یا عطر نکال لینا

Creamery *n.* मक्खन, घी बनानेका कारखाना; दूध, मलाअी या मक्खनकी दुकान ।
مکھن، گھی بنانے کا کارخانہ؛ دودھ، ملائی یا مکھن کی دکان

Crease *n.* चुन्नट, सलवट, तह; खिलाड़ी और गेंद फेंकनेवालेकी हद (क्रिकेटमें) ।
چنٹ، سلوٹ، تہہ؛ کھلاڑی اور گیند پھینکنے والے کی حد (کرکٹ میں)

Create *v.* पैदा करना, अुत्पन्न करना; बनाना, बना खड़ा करना, रचना, कारण या बायस होना ।
پیدا کرنا، اتپن کرنا؛ بنانا، بنا کھڑا کرنا، رچنا، کارن یا باعث ہونا

Creation *n.* पैदाअिश, अुत्पत्ति; चराचर, जगत, दुनियाँ; भावना, कल्पना, ख्याल आराअी ।
پیدائش، اتپتی؛ چراچر، جگت، دنیا؛ بھاؤنا، کلپنا، خیال آرائی

Creator *n.* पैदा करनेवाला, बनानेवाला ।
پیدا کرنے والا، بنانے والا

Creature *n.* जीव, हैवान, प्राणी, बनाया हुआ ।
جیو، حیوان، پرانی، بنایا ہوا

Creche *n.* बच्चोंका सरकारी दाअीखाना ।
بچوں کا سرکاری دائی خانہ

Credence *n.* विश्वास, अितबार । وشواس، اعتبار

Credence to, give *v.* मान लेना, विश्वास या अितबार करना ।
مان لینا، وشواس یا اعتبار کرنا

Credentials *n.* सनद । سند

Credible *adj.* यक़ीन करने या माननेके लायक़, मानने योग्य ।
یقین کرنے یا ماننے کے لایق، ماننے یوگیہ

Credit *n.* विश्वास, यक़ीन, भरोसा; अितबार; साख, मान, नेकनामी; आय, जमा; अुधार, क़र्ज़ ।
وشواس، یقین، بھروسہ؛ اعتبار؛ ساکھ، مان، نیک نامی؛ آے، جمع؛ ادھار، قرض

Credit *v.* मानना, भरोसा करना; ज़मा करना, आय खातेमें लिखना । ماننا، بھروسہ کرنا؛ جمع کرنا، آے کھاتے میں لکھنا

Credit, a letter of *n.* हुंडी । ہنڈی

Credit to, give *v.* अितबार या विश्वास करना ।
اعتبار یا وشواس کرنا

Credit for, get the *v.* नेकनामी पाना, नामवर होना ।
نیک نامی پانا، نام ور ہونا

Credit, lose *v.* साख खोना, विश्वास या अितबार जाता रहना ।
ساکھ کھونا، وشواس یا اعتبار جاتا رہنا

Credit, on अुधार । ادھار

Creditable *adj.* अच्छा, तारीफ़ या सराहनेके योग्य, मान या अिज़्ज़त लानेवाला ।
اچھا، تعریف یا سراہنے کے یوگیہ، مان یا عزت لانے والا

Creditor *n.* लेनदार, जिसे क़र्ज़ा लेना हो, साहुकार ।
لین دار، جسے قرض لینا ہو، ساہوکار

Credo *n.* देखो Creed । creed دیکھو

Credulous *adj.* भोला, सीधा-सादा, जल्दी मान लेनेवाला ।
بھولا، سیدھاسادہ، جلدی مان لینے والا

Creed *n.* धर्म, मज़हब, मत, अुसूल (धर्मके)
دھرم، مذہب، مت، اصول (دھرم کے)

Creek *n.* खाड़ी, कोल । کھاڑی، کول

Creel *n.* मछली रखनेका टोकरा । مچھلی رکھنے کا ٹوکرا

Creep *v.* रेंगना, पेटके बल चलना, चुपके या धीरे धीरे चलना, बेल या लता चढ़ना ।
رینگنا، پیٹ کے بل چلنا، چپکے یا دھیرے دھیرے چلنا، بیل یا لتا چڑھنا

Creep in *v.* चुपकेसे अंदर आना, घुसना । چپکے سے اندر آنا، گھسنا

Creep out *v.* चुपकेसे बाहर निकलना । چپکے سے باہر نکلنا

Creeper *n.* लता, बेल । لتا، بیل

Creepy *or* crawly *adj.* डरौना, घिनौना, रेंगता ।
ڈراؤنا، گھنونا، رینگتا

Creeps, flesh *v.* शरीरमें सुन्सुनी पड़ जाना, चीटियाँ-सी चलना । شریر میں سنسنی پڑ جانا، چیونٹیاں سی چلنا

Creeps, gave me the *v.* मुझे डर आया, मुझे घिन आयी ।
مجھے ڈر آیا، مجھے گھن آئی

Creeping things *n.* कीड़े-मकौड़े, जीव-जन्तु ।
کیڑے مکوڑے، جیو جنتو

Cremate *v.* देह या लाश जलाना । دیہہ یا لاش جلانا

Cremation *n.* दाहकरण, मुर्दा जलाना । داہ کرن، مردہ جلانا

Crematorium *or* Crematory *n.* श्मशान-भूमि, मुर्दा जलानेकी जगह, लाश-भट्टी ।
شمشان بھومی، مردہ جلانے کی جگہ، لاش بھٹی

Cremona *n.* खास वायोलिन (सारंगी) जो क्रमोना नगर (अितालिया)में बनता है ।
خاص وایولن (سارنگی) جو کریمونا نگر (اطالیہ) میں بنتا ہے

Crenated *adj.* दँतीला । دانتیلا

Crenellated *adj.* कँगोरेदार । کنگورے دار

Creole *n.* योरपके लोग जो वेस्ट अिंडीज़में पैदा हुअे और जिनका पालन-पोषण वहीं हुआ; दोगला मेल (फ्रांसीसी या हस्पानवी और हब्शीका) ।
یورپ کے لوگ جو ویسٹ انڈیز میں پیدا ہوئے اور جن کا پالن پوشن وہیں ہوا؛ دوغلہ میل(فرانسیسی یا اسپانوی اور حبشی کا)

Creole negro *n.* हब्शी जो अमेरिकामें पैदा हुआ हो ।
حبشی جو امریکہ میں پیدا ہوا ہو

Crepe *n.* रेशमका बारीक कपड़ा, क्रेप ।
ریشم کا باریک کپڑا، کریپ

Crepe de Chine *n.* चीनी क्रेप (कच्चे रेशमका कपड़ा)
چینی کریپ (کچے ریشم کا کپڑا)

Crepitate *v.* चिड़चिड़ या कुड़कुड़की आवाज़ करना ।
چڑ چڑ یا کڑ کڑ کی آواز کرنا

Crepitation *n.* फेफड़ोंकी आवाज़ (जो डाक्टर अेक खास यंत्रसे सुनते हैं ।
پھیپھڑوں کی آواز(جو ڈاکٹر ایک خاص یتر سے سنتے ہیں)

Crescendo *n.* चढ़ता हुआ सुर, चोटीके तरफ़ चढ़ना ।
چڑھتا ہوا سر، چوٹی کے طرف چڑھنا

Crescent *n.* बढ़नेवाला, चढ़ता; दूजका चाँद; आखिरी चाँद; दूजके चाँद या आखिरी चाँदकी शक़्लका; तुर्कोंका झंडा; अिस्लामका निशान ।
بڑھنے والا، چڑھتا؛ دوج کا چاند؛ آخری چاند؛ دوج کے چاند یا آخری چاند کی شکل کا؛ ترکوں کا جھنڈا؛ اسلام کا نشان

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